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the details. (2) The statistical tables are unusually well selected to illustrate the course of development; they are brief and general. (3) The author has contrived often to combine nice discrimination with brevity of treatment; an illustration is his discussion of the effects of the Continental System of the Napoleonic period. (4) The book contains many striking little bits of information: statistical comparison of foreign trade, 1825 and 1913 (p. 51); functions of the early banks and the place of the Jews in banking (pp. 57, 277); the part of the Germans in the early expositions at Berlin and Paris (pp. 74, 174); description of leading stores and factories (pp. 142, 190); and so forth. The reader will notice a perversion of some English names (Arkwrigh, Cartwrigh, Wegwood), and occasional slips in the tables of figures (pp. 53, 364), but will find the presswork on the whole well done.

CLIVE DAY.

The Labor Problem and the Social Catholic Movement in France: a Study in the History of Social Politics. By PARKER THOMAS MOON, Instructor in History in Columbia University.¹ (New York: Macmillan Company. 1921. Pp. xiv, 473. \$3.25.)

THE purpose of this interesting and valuable book is to relate the history of the French side of Socialism, which the author describes as a nearly world-wide force "comparable in magnitude and in power to international Socialism, or to Syndicalism, or to the co-operative movement" (p. vii). This powerful force, the author declares, deserves more attention than it has hitherto received in England and the United States. It is both a social philosophy and an organized movement of vast proportions. Like its rivals, Socialism and Syndicalism, it offers and works for the realization of a programme for the solution of the labor problem created by the Industrial Revolution. This solution is based on the application of long recognized ethical principles to modern industrial problems. It expects to attain its goal by "a bold organic reorganization of the existing industrial system and of existing democratic institutions, rather than by cautious compromises and palliatives" (p. 5). Though the author nowhere lays any stress upon the point, his account clearly indicates that the most active promoters of Social Catholicism, along with a strong desire for the improvement of the condition of the working classes, have drawn much inspiration from a confident belief that, if success crowns their efforts, there will accrue to the Roman Catholic Church a great increase of power and influence.

The book falls into three nearly equal parts. Chapters I.-V. describe the antecedents of the movement to 1870, its organization under the inspiring leadership of Count de Mun and the development of its programme from 1871 to 1891, the foreign influences which most affected it, and the differences between the vanguard led by Count de Mun

¹ Now assistant professor *ibid.*

and the stragglers, represented by Bishop Freppel and his followers. Chapters VI.-IX. trace in detail the effect upon the movement of papal intervention by Leo XIII., especially in his Encyclical Letter of May 15, 1891, on the condition of the working classes, and his famous letter of February 16, 1892, urging upon French Catholics acceptance of the Third Republic. In this part the most striking feature is a detailed and illuminating account of the origin, composition, and activities of the Popular Liberal Party, the most powerful and significant organization which has developed in connection with the Social Catholic movement in France. Chapters X.-XII. furnish a contemporary survey of the movement, describe the dissident groups, and set forth the author's conclusions.

In general and in nearly all particulars the work of the author has been well done. A vast amount of widely scattered material has been carefully examined. The results are set forth in clear and interesting fashion. In a commendable endeavor to appeal to a larger public than is usually secured for a doctor's dissertation, the documentation has been relegated to the end of the book. To the reviewer it appears questionable whether the gain has not been more than counterbalanced by a propensity to put into the text considerable matter which might better have gone into the notes.

Aside from points of detail, the reviewer has only two considerable criticisms to make. The extent to which Social Catholicism has actually been an effective factor in bringing about the social legislation of the Third Republic is not very clearly indicated. The author rather assumes that because the movement has been large and active it has therefore been an effective force. Its opponents, especially the anti-clericals and socialists, claim for themselves nearly all the credit for the social legislation actually enacted. An examination of these rival claims would have added greatly to the value of the book. The anti-clericals are not always treated fairly; for them there is an undertone of detraction, often implied rather than expressed, and an assumption that their attitude was due to unworthy motives. Justice to them requires recognition that, whatever their faults, they were striving for the public welfare as they conceived it. At the same time the shortcomings of the Catholics in such matters as the Boulanger and Dreyfus affairs are passed over very lightly. Despite these faults, the book, taken as a whole, is a notable contribution to knowledge.

FRANK MALOY ANDERSON.

Europe since 1870. By EDWARD RAYMOND TURNER, Ph.D., Professor of European History in the University of Michigan. (Garden City, N. Y.: Doubleday, Page, and Company. 1921. Pp. xii, 580. \$3.00.)

For the second time within a few months we have from the pen of